

When once these passions are in possession of men's hearts, they excite to deeds almost of madness, as in the present case with Cain. The account is most pathetic. The brothers are talking together, when a rush of anger comes over Cain and he rises up against his brother and slays him.

The Growth of Sin.

Alas! the sin does not end here. Directly it has been committed Cain passes, as it were, into the presence of God, and there is the awful consciousness that God knows and is a witness of his guilt. When Adam and Eve were called after their sin into the presence of God, they endeavoured to excuse themselves and selfishly to lay the blame upon one another. But Cain has fallen further under the power of sin. He lies (and how often is a lie the outgrowth of sin) "I know not." He questions his responsibility for his brother, in reality he raises the question of the responsibility of man to man. "Am I my brother's keeper?" His answer is full of defiance and of intense selfishness. Sin not only separates man from God, and from the sense of his duty towards God, but it separates man from man and makes men repudiate their responsibility towards their fellow-men. But, repudiated or not, that question which God asks Cain, "Where is Abel thy brother?" is a question for all time. It had to be answered by Cain. It will have to be answered by every descendant of Adam as long as the world lasts. God swept aside Cain's disavowal of responsibility. "What hast thou done?" "The voice of thy brother's blood crieth." Abel's blood cried aloud unto the Heavens and drew down the curse upon Cain.

The Sentence.

So the punishment descended of bitter, unrequited toil. The earth, which has received the blood of Abel, will in future be barren to Cain. Homeless wandering is to be his lot, that wandering which is a type of the

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